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Ortsnamen und Sprachwissenschaft. Ursprache und Begriffsentwicklung.

Von Dr C. TÄUBER. Mit 1 Titelbild. Zürich: Verlag. Art. Institut Orell Füssli, 1908. 259 pp.

This is another excursion into the primitive speech of man, like the book of Trombetti, *L'unità d'origine del linguaggio* (Bologna, 1905), in which it is sought to prove "the original linguistic unity of Europe, Africa, Asia, Oceania, and even America." Trombetti's work came to the attention of the author only in time for him to note (pp. 203-207) that his own conclusions were largely confirmed. On the basis of Indo-Germanic comparative philology, using Curtius as chief authority, Dr Täuber decides that there are two fundamental laws of language: (1) the "Urwort" is a substantive of the most primitive, concrete signification, (2) these words are monosyllabic. Such "original roots" of language are: *ma* (food, drink), *pa* (food, protection), *na* (fluid), *ta* (wood), *la* (meadow, water), *ka* (cattle). The book is devoted to the task of unmasking these roots wherever they lie hidden in the innumerable place-names of the whole continent of Europe, etc. The chronological order of the appearance of these "Urworte" the author considers to have been *ma*, *pa*, *na*, *ta*, *la*, *ka*, representing, respectively, the ideas of milk-drinking (infant-mother), the father, the feeling of wetness, the wood as dwelling, the feeding-place of cattle and the water-place, the cattle. This argument is equaled only by some of the philological statements elsewhere in the book. The roots *pa* and *par*, e. g., appear in Latin *papa* and *pater*, *pratium*, *palma*, German *breit*, English *full*, etc., besides in many place-names of Romance, Teutonic, and Slavonic origin. According to Dr Täuber the root *tar* occurs in numerous Slavonic and Siberian place-names, and is even to be found in Argentina and Brazil; also in other regions of America, as the following extract shows (p. 201): "In Mexiko hiess das erste der in Anahuac eingewanderten Völker im Munde ihrer Unterwerfer und Nachfolger, der Azteken, *Tolteken*. Sind das eine Art 'Buschmänner'? 'Tolen' oder 'tule' bedeutet nämlich 'Binse'. Es gibt einen Ortsnamen *Tollan* (= 'Binsenort'), und 'Tollan,' jetzt *Tula*, war ebenfalls eine Stadt der Tolteken. *Tulare* heisst ein See in Kalifornien. *Toronto* in Kanada soll ein indianischer Name sein und bedeuten 'Baum im Wasser.'"

In this way the author claims to have "bridged over the yawning gulf between natural science and philology," and "made clear the embryonal development of human language and the human mind" (p. 207). The roots of language everywhere are the same and their evolution from the "Ursprache" can now be traced in all their later exten-

sions and combinations. This can easily be done if one is willing to derive German *Wald*, English *Wales*, Latin *Velletri*, French *Gascogne*, Spanish *Viscaya*, all from one and the same root, or to connect in like manner *Tibet*, *Trieste*, and *Toronto*.

The book is well printed and is provided with a very good index.

ALEXANDER F. CHAMBERLAIN.

Les Indiens Jíbaros. Étude géographique, historique et ethnographique. Dr RIVET. Paris: 1908. 114 pp., 25 figs., map.

This monograph, reprinted from *L'Anthropologie* for 1907 and 1908, is a welcome addition to the anthropological literature of South American primitive peoples. The Jíbaros, whose language forms a distinct stock, occupy a triangular area in Ecuador, bounded on the west by the eastern Cordillera of the Andes, on the northeast and east by the river Pastaza (from where it leaves the Cordillera to its junction with the Amazon), on the south by the Amazon itself (from the mouth of the Pastaza to that of the Santiago), and the Cordillera de Condor extending west to east between the valleys of the Santiago and Chinchipe. Some of their numerous tribes hardly know the white man at all, an occasional adventurous rubber-hunter or enthusiastic missionary being the only members of our race to enter upon certain parts of the Jíbaro domain. There are, however, in this region a few settlements of *Macabeos*, as the whites are termed, such as Canelos, Macas, Gualaquiza, and Zamora, of which the first had in 1890 a population of 800, and the last less than 200, including Indians. The number of the Jíbaros has greatly decreased since the coming of the Europeans, but there still exist some 20,000. The most populous tribes are the Aguarunas, Muratos, Antipas, and Huambizas. Physically the Jíbaros "are the finest and most robust type" met with by the author in Ecuador. Bamboo tubes in the lobe of the ear, lip-sticks, face and body painting, "crowns," etc., are some of their ornamental devices. Houses, and not villages, are their characteristic places of abode, and the location of these changes about every six years. The furniture is not extensive, and any one who has three sets of clothing is accounted rich in his tribe. Fowls, pigs, and dogs are their only domestic animals, besides parrots and an occasional monkey. The dogs are kept tied day and night to the foot of the beds of the women. Excessive use of tobacco is a vice caught up from the whites. The national weapon is the spear; they use also the *sarbacan*, or blow-pipe, and the throwing-stick. The Jíbaro is an early riser, being up at 3 A. M., to recite, as the head of his family, the tribal history; at 6 P. M. he is always home again—in normal